

TO ALL
MAGISTRATES,
TEACHERS, SCHOOLMASTERS,
AND
PEOPLE
IN CHRISTENDOME,

Who Teach your Children the way of the Heathen,
out of their Books, in Naming the Dayes, and
Months, and times, and Observing your
Feasts, as followeth:

That intent is this given forth, that you may come off them,
and Teach your Children according to the Scriptures, in
which you may see your Teaching is different from the Jews,
and Christians in Old Times: But according to the Heathen
and the Apostles dayes in the Apostacy.

Touching concerning the naming of Times, Dayes, and Months, See
their derivations or Etymologies as they call them, which Chil-
dren have been taught, and are taught out of Heathenish Authors,
and from Heathenish Customs.

That Parents may see, what their Children are taught, and whether
they can consent that they may be so taught: and consider what benefit
they may by being taught these things, and such Authors as Treats of
such things.

When Children begin to Exercise the Latin Tongue in Schools, it is
required of them usually to speak Latin one to another, and also
to know the Reason and Original of Words, which in the most of
Heathenish words, is fetcht from Heathenish stories, Fables, and
Customs, and an Ability therein is esteemed an Excellency, as exceed-
ing the Heathenish Nature and Fancy, especially in such as are young,
and have not been first seasoned with that which is good, and profitable, and are in-
genious

genious and apprehensive, and apt to receive any thing which they are
but especial such things as are suitable to Nature, and pleasant to fancy, which
are garnished with Eloquence, and smooth and pretty expression, and which
outward Glory and Excellency of man; For which end Poetry is said to have
been first invented and used among the Greeks. And that Orpheus the first Poet
and Musician by that means drew the Savage wilde People to build, and live
in subjection.

And for the same end many fabulous relations in Worships, and Religions were
instituted, as *Numa* the second King of Rome is said to have done, learning many
adorations and Rites, and Traditions, which he himself did not believe, but to
suit the Peoples superstitious minds, and to subject them; And the later
Romans have done in their Images, Legends or stories of their Saints, strange
service and other outward, Visible, Vain, Glorious, Man-pleasing Worships, and
Sermons made for itching ears, mixing with those the old Histories and fables of
the Heathen, and fancies or Poets, and sentences out of the Philosophers; And he
brought up Children in the exercise of these things, because they were agreeable to
the multitude, and came to be admired and in request, and taught them to make
Orations and Poems, in imitation of the Heathen Orators and Poets, concerning
the same kind of matter, and trained them up in that exercise, by continuing
whereof they might become able to write, and compose, and invent a Sermon,
only with this difference, that they should take a Text out of the Bible, and
with the stuff that they had got out of these and other Authors to point form
the Bible matter, and mix the Saints words, and the Heathen words, and
their own words and inventions together, which was the ripe fruit of the
which was learn at School.

Now that Parents may take of that which their Children learn of these
Latin and Greek Authors, a few of those things, otherwise necessary to be remem-
bered, may be insinuated, which they have occasion to remember the knowledge of,
and to use at the first, in the Latin Tongue; for when they begin to speak Latin,
and have occasion to speak of the dayes of the week, as when they ask one ano-
ther, when must we meet such and such a thing, then they must answer, *Mer-
curii, die Martis, die Veneris, die Saturni, &c.* That is, on *Mercury* day, *Venus* day,
Saturn's day, *Tuesday*, *Friday*, *Saturday*; Now they must know the relation and
derivation of these words and dayes, and must ask one another of them, and
they cannot tell, perhaps they must have the *Perule* and be beaten, or be allowed
to overcome, and he that can tell is praised, and gloried in; So the young
Schollers going to ask of the Elder that have read the *Arithmetick*, they must
tell them those things which they have learned, until by repetition they
exercise themselves with relations of many filthy obscene tales, and Heathen
fables and feigned wonders, and foolish fictions and actions, which young
wits are apt to delight in; as suppose as follows.

The younger asks, when we say we must meet our sweetest *Venus* on *Friday*, or
die Veneris; why is this day called so, and what is *Venus* that it is of the
Gender and *die Martis* on *Tuesday*, *Martin* is of the *Masculine Gender*, and *die*
Mercurii on *Wednesday* is so, and *die Jovis* on *Thursday*, and *die Saturni* on *Saturday*,
why are these of the *Masculine*, and *Venus* of the *Feminine*? Give me a reason
of this thing.

The Elder Scholer answers him, because *Venus* was a Goddess, as in the *Orations*
of the

(3.)

is called the Goddess of Love, and Mars was a god, as thou knowest,
 is called the God of War, and the rest that thou namedst are Masculines,
 they were Gods. To which he answered, Can I bid thee say what thou
 meanest, what is a Goddess, and why are those called Gods? What are
 Gods that are not men? Can I bid thee mark and say, if Sol and Luna be gods, for
 they are lower gods, are they not? The Elder answers, a Goddess is a woman
 of our kind, Lucretia said to have been woman, and afterwards by the Hea-
 venes to be worshipped as gods. For Venus was a beautiful Whore, and was
 by Mars, whom Vulcan her husband the god of Fire, the Smith god, took for
 naked in his net, and brought in all the other gods and goddesses to see
 he naked together, that they might laugh at them, as Ovid the Poet
 says, and when their feet in his net in the Grimmerless. So that Mars
 is a god, whose day is Tuesday, and Venus a Female god or goddess, Friday,
 is she the Moon, Monday, which was a Female god or woman, and was
 worshipped under the name of Phoebe, and Diana the huntresse which Ovid writes
 he saw naked amongst her companions, and therefore she turned him into
 a stag, and made his own dogs devour him, so that the name of that day which
 is named to her, is with a word of the Feminine Gender, Female. For the
 day of the Sun Sunday is with the word of the Masculine Gender, for that day was
 named to the Sun, who was worshipped under the name of Phoebus or Apollo,
 which in the Grimmerless is called the god of Music, and Poetry, and Medi-
 cine, as Ovid, who there tells how he would have ravished Daphne, but that
 his sister whose companion she was, turned her into a Laurel Tree: So
 is the name named to the name where the day is named in Male. So is
 the name of the day which is named, for he was a man whom the Poets write
 married his sister and ravished his children, and so have cut off the
 members of his testes, and thrown them into the Sea, whence sprung
 as thou shalt read in the Grimmerless, whence she is called in Greek
 when the month called April is said to be derived, of April, Speme,
 for they say, of that was the birth, and coming out of the Sea in the
 Greek, where she had Teuthis and was worshipped, she was called, Cy-
 clops word, then must have need of for thy verses, when thou comest to
 words, and many such like words, if thou wilt be a good Poet accounted
 for, Apollo before named, which word is derived of Daphne which doth
 mean a Female, because that the god or spirit that inspired that priestesse or
 poetesse, which is a woman proper, and therefore Sarcina is of the same
 gender as well as the Masculine. I gave forth answers on Ovids from her
 in Greek, verse 2. And Saturnus no more was dedicated the day called
 Saturnus was a man, and afterwards called him the god of Theft and Cruelty, and the
 father of the gods, and when you make verses, you must give him such
 words and epithets as cruel and devour, &c. for he was begotten in theft of
 his father, whom is a husband one of the seven Stars, and one of the Months
 of the year, by Jupiter the father of gods, or Jew which they derive from Ju-
 ver, a being father, of whose children whoredoms and harshness issued
 one of the gods, and whereof the Poets have a large field and subject for their
 tales, and you must imitate them for your poems and verses, and so I say
 he was worshipped as King of the gods, because he banished and shut up
 his father Saturnus, who had swallowed a stone or image of a Child in stead
 of

of him, as they feign, this is the Author of the day called *Thursday*; and his Queen of gods, of whom the Moneth *June* is named.

Thus People are your Children taught the reason of the names of the dayes and months from the *Greeke* and *Latine* Authors. Now consider whether can plead for it, that your Children should be taught to name the dayes by the names of these gods of which these things are related in manner of fiction as these; of which such filthy things and idle foolish fictions are sung by the Heathenish Poets and worshippers. If ye deny it, then why do ye yet teach them to name the dayes and months after them in English? For, *Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday*, are the live of the same in English. For the *Saxons* from whom these names came, when they came into England were Heathens, and worshippers of the Sun and Moon, and the Planets, as the rest of the Heathen, which they imitated and followed, and so had the *Sun* day; and *Moon* day; &c. And as the *Boylond* made an Image of *Bell* or *Belus*, or *Baal* their King after his death in memory of him, and honoured it, and came to offer sacrifices to it as a god; and the *Greeks* like him made the Image of their *Jupiter*; and the *Latins* of their *Janus* with twelve months, and called it after his name *January*; which ye yet call so, and by your Children call it so. So the *Saxons* did to their leader *Tuisc*, which they write did lead them from the Tower of *Babel*; and was chief Ruler of the German Nation, who in honour of him after his death, called *Tuisc* his day, which ye and your children call *Tuesday*; their *Mars*' day; because that *Mars* is a warre and contention; And as the *Boylond* another of their Captains, their *Mars*, for there were many *Marses*, they made a god and worshipped him, and named one of their dayes after him *Wednesday*; which ye and your Children call it. And their *Jupiter* they called *Thor* for his Image wore on the head a crown of Gold, & round about were set twelve bright Golden Stars; and they were persuaded that being displeased he did cause lightning and Thunder. This name to the *Greeks* *Zeus*, and *Latins* *Jove*, whom they called king of gods; and attended with twelve Celestial gods, and called *Thursday*; and so after this the *Boylond* named his day *Thursday*; as ye and your Children do. And so ye do name *Friday* their *Idol*, their *Venus*, for they reputed her the mother of love and pleasure, and accounted her day the day of gladness and wowing; And ye retain *Saturday* of *Satan* another of their Idols, which by his Image appeared to have been the same with *Satan* the devourer of Children; and for this *Satan* in *Heb.* as it said; and the same with *Belus* to whom the Jews sacrificed Children and burnt their sons and daughters unto Devils. So the *Boylond* gods, or devils, you and your Children do make mention of and name by calling your dayes and months after them, such as *Saturday* father, and the Moneth *February* which is so called of *Februus*, a name of *Mars* the god to whom they sacrificed in that moneth and had his festival dayes called *Februs* and sacrificed to his Queen *Proserpine* the queen of *Hell* and offered and burnt her and *Ceres*, which also wards the Christians as it said, thinking to convert her better she offered to the *Virgin Mary* called by them the Queen of Heaven, and her *Adiffe* offered *Candles*; And so that you and your Children call yet *Monday*, and in stead of the feasts of their gods, and their furious drunkenness of their god of Wine *Bacchus*; they observe the rigorous and revelling times of

and *Christiansse*, and exercised sports and games, and invented playes
 and Devils in them; *Lords of misrule, Masks and Masques, Vigils*, like
 those in whose times they are said to have begun, which the *Saxons*, of whom
 the English took their imitation; instead of their Heathenish Temples set up
 wooden walls are their *Messe-houses*, which now the Protestants call the Church;
 and *Daniel's Temple* became the *Pauls Church* in *London*. And their *Easter*, which is
 the month called *March* became the *Christians Easter*, and so you and your
 Father call it.

And these sound and wholesome words, hath the Scriptures such? Is this
 communication? Are these good customes or good manners? Or do they
 corrupt good manners? Do ye well in giving your Children these Books?
 Is not good learning of the Tongues? Or is not the tongue exercised in these things
 as in fire of Hell, and sets on fire the course of Nature, and is in a world of In-
 jury? Consider what you send your Children to School for, and what you
 would have them to learn, and what profit you expect they should gain,
 of what kind of knowledge you would have them attain to. Is it the
 laws and fables, and fictions, and transformations, and signed miracles, and
 monuments, and loves, and fancies, and suries, and contentions, and gene-
 ration of the Heathens *Goddes* and *Goddeses*, and the rest of their acts and monu-
 ments, that you would have your Children learn and understand, and get into
 old memories and fancies to be exercised about, while in the mean time you
 as *Christian*, that in their Baptism did promise to forsake the Devil and all
 works, and yet you give them the works of Devils to exercise themselves in
 their work? For that which they call their exercise in School, when it is most
 full of filth fraught with the composition of the works of those Devils, it is a
 most Scholars accounted the best and finest exercise, and most plausible and
 most worthy, and shews the finest wit and fancy, and the greatest reading, and
 he that is called a fine *Poet*, or *Orator*, or good *Scholar*, or of rare invention,
 he they not attain to the knowledge of the Tongues without these? And
 the Ignorance of these, abate any thing from the dignity of Speech? Is
 anything but the Ignorance of evil? And is not that good to be ignorant
 of evil? Is not the speech and mentioning and memory of these
 things evil? Or are they to be continued and propa-
 gated in Children, and set up and nourished in the finest wits, to bring forth
 such things as they have done in the whole World? Is this good Education and
 raising up of Children, that are called *Christians*, and the Children of *Christi-
 anity*? If you say we send them not for Religion, but to learn the Language, that they
 may be serviceable in the Common-wealth, and so they may learn the Speech, and not
 the things? Answer, This is denied, for the Speech cannot be learned
 without the understanding of the matter and sense, and they
 are not capable of the one are not capable of the other, and they that are
 not apprehend the Speech are more apt to apprehend such matter, as is said
 before. And in so saying, ye go against your own Rule, Authority and examples
 in such things. For in the preface to the Grammar, Masters are exhorted to
 send children at the first some little Book containing not only the Elegance of the Tongue,
 but some good plain lesson of Godliness and Honesty. And the Council of *Quem
 Novum* says that the Heathen Poets being taught in Schools, tends to the marish-
 ment of the mind, rather than the advancement of Virtue. And so gave command that

In stead thereof *Ofwards* Book; in regard of the matter as well as the words, should be taught and learned in Schooles. So that these Common-wealths men, do not think it to be good for the Common-wealth to learn the *Heathen* works, and the Christians before the Apostacie also rejected them; (wherein you plead for them) And would have them taught, your dissent from your Rule for teaching, and your Authority, and your best examples. The *Antient* Christians, and plead for that which was set up again in the time of Apostacy, and hath poisoned all Christendom in Schooles first, and after in the Church. Now see who is most like to poison your Children, those that teach such things, or those that keep to sound and wholesome words.

To all School-masters, Priests, and Teachers, and Magistrates, that be Christians.

Whether or no the way of the *Heathen* this hath not been that ye have learned, and do teach in your Schooles to this day? Therefore to you all in this paper, that ye may see how ye be out of Scriptures, and how ye have learned and taught your Children according to the Scriptures of Truth, not according to the Jews, nor the true Christians, before the Apostacy, in the dayes of Old, among the Apostles; But according to the *Heathen*. Now number your selves, the *Dayes*, and the *Moneths*, and the *Fathers* of them.

The first day, Sunday, who was Sundayes Father, *Minerva* the god of the Sun, or the planet of the Sun, whose Image the Saxons made and worshipped; the second day Monday, *Phoebe* or *Diana*, the Goddess of the Moon, and the Saxons Idol; The third day Tuesday, the god of War, and *Tiw* the Saxons Idol; Thursday, The fourth day Mercury the god of Craft, and the Idol *Woden*; Wednesday, The fifth day, the Father of the *Heathen* gods, and the Idol *Thor*; Thursday; The sixth day, the goddess of Love, and the Idol *Venus*; Friday; The seventh, Saturn, set up in *Hell*, and the Idol *Sater*, Saturday. Of the first moneth March, *Mars* the god of War; of the second April, the goddess of Lust; the third May, *Mai*, the Mother of *Mercury*, the fourth god; the fourth moneth June, of *Juno*, the Queen of the *Heathen* gods; the fifth moneth July, of *Julius* who was made one of their own inferior gods; the sixth moneth August, of *Augustus*, another of those their *Minor* gods; the seventh, Eighth, Ninth, and Tenth moneths were instituted by *Romulus* the first King; the Eleventh moneth by his Successor, called *January* of *Janus* the god; and the Twelfth, February of *Februus*, the name of the god of *Hell*.

Now ye that go under the name of Christians have born that name, and found in these goings of the wayes of the *Heathen*, and not come to the wayes of the Jews, who were nor by the command of God to walk in the wayes

And so of the Christians first, which followed Christ, who
 and of the Jews, which both Christians and Jews differ from you Apo-
 Christians which have that name; And they differ from you and the Hea-
 who calls the dayes, *First, Second, Third, Fourth, Fifth, Sixth, and Sa-*
 and calls the months twelve, 1, 2, 3, 4, 5, &c. Therefore like whom
 you teach your Children, and whose Books have been your Exam-
 ple, which have ye practised and followed? And whose writings have
 you most delighted in; and whose have been to you the most mouthed, the writ-
 ings and practices of the Jews and Christians, or the Heathen, which ye may
 in our native Country and our Fathers house, whose Language and Speech ye
 have loved best; And what tell you us of the Christians of Old time; how they
 named the Dayes and the Months, or the Jews either who was taught by the
 Lord God, and directed by *Moses* this Prophet of God, who to name them?
 We will follow the counsell of our Old Fathers, *Tuissa, and Widen, Saer, and*
de Saut, and Jupiter, and Mars, and Mercury, and Apollo, &c. Do you think that
 the Christians of Old, and the Apostles were wiser then these? If
 that had not been good wayes, and good Teaching, our School-masters, and Mi-
 nisters, and Magistrates, would have had them down ere now, who speaks against
 us, but a company of giddy headed people, which ye call *Panstickers* that run
 like the Christians of Old, which lives in the end of *Mistr*, which troubled our
 time in Old time, and some of our *Fathers* mocked at them, and one *Pun*, who called
 in dayes, nor after our Fathers names. And what do you tell us of first day, 2d,
 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, contrary to our Fathers mentioned in the Paper.
 And some people will say, that they send their Children to School to learn man-
 ners too; And if they be not taught to Scrape, Curtsie, and Gape, they are re-
 ceived by they are not taught good manners, and that they will say of friends that
 teach them, who can distinguish the good manners from such things; and
 not to observe such things, they call it undecent, and calls them unmannerly;
 And that they want Modesty that honours not a man, or woman with such things,
 and call them impudent that goes before a rich man, or not observing the custo-
 mary complements and *doing their honours* as they call it, and they that do it, they
 call them *well bred*, &c. And they that do not *ill bred*. Now this again is con-
 trary both to the Scripture, and their own rule, to restrain and limit good man-
 ners, Modesty, Decency, and honour to such things; as to *Cap, Scrap, and*
Gape, &c. And to place it in those things, for the words themselves do bear
 another thing; and some Books and Heathenish Authors themselves that the Pa-
 trons and School masters do give the Children to learn, do not place their ho-
 nour and decency, and modesty, and manners in that; And they cannot say
 that their chief Author of good manners did call it any good manners at all to
 use of the *Hat*, or that he used to do so, or that it was done, after the manner of
 the *Romans* (nor of the *Babylonians* neither) and they were the men that were re-
 spected and honoured through the World, and called manners *Mores*, another
 name, and in their tongue is used for *conditions*, and calls a well conditioned
 man, a well mannered youth, and an ill conditioned youth, ill mannered, and
 the members the same that he calls Officers or Duties, and those he does not
 think doing their *Congres, Curtsies, Hats, Scrapings, &c.* as they now use,
 but in the exercise of all Vertues, Prudence, Justice, Fortitude and Temper-
 ance, &c. And all honesty, and that he calls decency and decent, which sig-
 nifies

isies comely, and that which doth become one, and is not become
 is comely: And that all men would admire and love, and be
 seen with eyes (*Hats* and *Scraps* are seen enough, which is
 for honesty and honour have relation, and are both desired of civility
 in other Tongues also: So that lightness and vapouring and conceits
 and light fashions too, which is now accounted Gallantry and Decency,
 so Honourable nor Comely, nor Modest, for they are out of the Measure,
 which both comes of a word which signifies Measure: And to do out
 one of measure, without measure, there is modesty, moderation lost, and
 perance, where there is no bridling, and that is ill breeding.

And we see that the heads of the Geary, heads and great men, many
 Breeding, Decency and Comeliness, and Modesty and honours, lies in
 ing *Hats* one to another, *Scraps* one to another, and *Curlys* one to another
 and saying the word *Tu* one to another, which they that do not are *Faults*, *Clums*,
Clums, and ill breed: not saying the word *Tu* to one, nor *Scraps*, nor *Curlys*,
 nor *Deflag* the *Hat*, puts them besides all their Religion, and that
 they have been taught in their teaching Books, what is good manners, Modesty,
 and what is honour: so contrary to their own rule they have gone and degen-
 erated: So this is for people to consider, and munde before they act: Read
 the Scriptures that Teaches of those things, and their own teaching Books,
 Whether a man may not be truly Honourable, Comely, Decent, and Modest,
 and yet never doff the *Hat*, nor *Scrap* with the *Leg*, nor *Curly*, nor say the
 word *Tu*: Which is the Worlds Manners, and Decency, and Modesty, and
 Comeliness.

G. F.

THE END.

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